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The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

VERSIONS OF THE BIBLE IN SPANISH.

BY REV. J. M. LOPEZ GUILLEN, A.M.,
in the *New York Observer*.

PAUL THINKS OF SPAIN: PRECEDING THE ENGLISH
VERSION: A CARDINAL'S VERSION: THE FERRARA
VERSION: AN INTERPOLATION.

I.

"I will go on by you unto Spain."—*Rom. 15:28.*

As these words seem to indicate, the apostle Paul had the serious intention of going to evangelize Spain himself. Whether or not he realized his purpose remains unknown to this day; many, however, believe that after his first imprisonment the apostle went to Spain and preached Christ crucified in the hearing of our ancestors. We know of a certainty that the Spanish Church flourished in the first centuries of Christianity, and had men like Isidorus, Bishop of Seville, at whose suggestion the words "filio que" were added to the famous creed of Nicea at the time of its last alteration by the council of Toledo in the year 589.

Men of all conditions in life—kings, cardinals, bishops, monks, and laymen—have contributed, in Spain, to the progress of the knowledge of the Scriptures and their dissemination in different tongues and dialects. We will mention some versions that, though not being Spanish, were given to the world by Spaniards in epochs in which they contributed to facilitate a more perfect version in after centuries.

The first version in Spanish of which we have knowledge is the one made under the auspices of Alfonso X., the Wise, King of Leon and Castile from 1252 to 1284. It was a translation from the Vulgate and not from the originals. In the Bibliotheca Wiffeniana of Dr. Eduard Boehmer, of Lichtenenthal, Baden-Baden, we have seen a specimen of this ancient version; it compares fairly with any of the modern versions at our disposal.

We, then, had the Bible translated into Spanish one hundred years before the first English version appeared.

A subsequent translation to this is the one made by Rabbi Moses Arrajel. This learned Jew trans-

lated the Old Testament into Spanish, finishing his work in 1430. This version surpassed the one of Alfonso X., the Wise, in that it was translated directly from the Hebrew; its manuscript is the only one of the Bible to be found at Madrid. It is said that the dukes of Alba and Osuna possess copies of it in their respective libraries.

The Bible of Ferrer was a version from the Latin into the Valencian dialect, published at Valencia in 1478, of which four pages remain. At the end of the fifteenth century a translation of the Gospels for the Mohammedans was published.

We would like at this point to call attention to the great Complutensian polyglot of Francisco Ximenez de Cisneros, the Cardinal Confessor of Isabel la Católica, and later on regent of Spain during the minority of Doña Juana la Loca, and Grand Inquisitor-General of Leon and Castile. In 1500 was founded the University of Alcalá. At one time seven thousand students met within its walls. The name of Alcalá in Latin is *Complutum*; hence the name of Complutensian given to this version, for it was there that the great cardinal had his Bible printed. This polyglot was made to commemorate the birth of Charles V. The Old Testament is in Hebrew, Latin, and Greek, with the Chaldee paraphrase at the bottom of each page. Of the New Testament in Greek and Latin, six hundred copies of six volumes each were printed at an expense of 23,000 pounds sterling or 500,000 ducats, in January, 1514, just the date of the early struggles of Luther. Owing to the delay in receiving sanction from Pope Leo X., to whom it was dedicated, this Bible was not published until 1520. The printers claimed to have had manuscripts loaned them from the Vatican library. The manuscripts which served as basis to the Hebrew are now at Madrid. The text agrees with modern manuscript, subsequent to the tenth century, rather than with the ancient. Its authority is further impaired by reason of the alteration of the text in many places to correspond with the Vulgate. In this work the cardinal was aided by the celebrated Stunica, Don López Zúñiga (who had the controversy with Erasmus on the passage in John concerning the three witnesses), the Greek scholar Nuñez de Guzman

(Pincianus), the Hebraist Vergara, and the Humanist Nebrija, by the Cretan Greek Demetrius Lucas, and by three Jewish converts, of whom Zamora edited the Targum to the Pentateuch. In the Old Testament Jerome's version stands between the Greek and the Hebrew. We have seen a magnificent copy of it in the Princeton Theological Seminary library.

In 1530 appeared the "Vita Christi Cartujano," consisting of the four Gospels, translated from the Latin and dedicated to Ferdinand and Isabella.

About 1533 or 1534 Juan de Valdes translated the Psalms, Epistles, and Gospels. This has been conceded to be one of the best versions of the New Testament.

In the year 1543 Francisco de Enzinas, or Juan, also called Dryander, translated the New Testament from the Greek. Enzinas was a companion of Melancthon. He presented his good work to Charles V., was in consequence thrown into prison at Brussels, and made his escape from thence in 1545. His end is unknown. He followed Erasmus in his version.

The great Ferrara version, a translation of the Old Testament into Spanish, is so called because it was printed at Ferrara, in 1553 (5313 according to the counting of the Jews), with privilege from the most illustrious Duke of Ferrara, son of Lucretia Borgia, the spouse of Renata of France. This duke had extended protection to many persons exiled on religious grounds, among them being Calvin and Clement Marot. The Ferrara version was edited by Yom Tob Atias and Abraham Usque, whose baptismal names were Duarte Pinel and Jerónimo de Vargas, and was dedicated to Doña Gracia de Naci, aunt of the Duke of Nagsia. Duarte Pinel and Abraham Usque had to prove before the holy office of the Inquisition that they had followed in everything the Latin version of Sanctes Pagninus, a Dominican monk and librarian to Pius IV. This version was, however, directly translated from the Hebrew into Spanish, printed with rabbinical characters for the Jews of Ferrara, called Sephardim or Spaniards. The Sephardim inhabited Asia Minor from the time that the foolish decree of Ferdinand and Isabella exiled them from Spain. They were famous in the schools of Cordova, Toledo, Barcelona, and Granada. The Ferrara version was of great use subsequently to Reina, the author of our present version. Reina mentions that in the Ferrara version the translator with rabbinical malice adds the article *el*, in Isaiah 9:6, to all the names attributed to Christ—*el Maravilloso, el Consejero, el Dio Barragan, el Padre Eterno*—leaving it out of the last one, *Sar salom*. It was reprinted in 1611 at Amsterdam, and in 1617 at Venice.

In the year 1557 Juan Perez revised Enzina's New Testament, and added to it the Psalms translated from the original. His work was published at Venice by Juan Philadelpho. It was dedicated to Mary of Austria, Queen of Hungary and Bohemia. It is one of the best versions of the New Testament, together with that of Enzinas, who was a good Helenist and had a pure style.

The next version we have to speak of is that of Cassiodoro de Reina—"one of the most exact and faithful of all the versions published in the vulgar tongues," says an ancient critic. Cassiodoro de Reina was a Sevillean, born about the year 1520. He

became a friar, and, his preaching turning out to be too evangelical, he was obliged to escape at the time when the persecution raged against the Lutherans, and went into Switzerland. Reina had from his youth studied the Holy Scriptures, and as soon as he found himself in a free country he began to translate the Bible into Spanish.

The Old Testament was finished by Reina at Frankfurt about 1567. He then removed to Basle, where the printing began in the latter part of 1568, and the whole Bible was finished in September, 1569. When Reina wrote the admonition prefixed to his work, twelve years had elapsed since he had commenced writing what he was now publishing. Deducting the time taken up by illness and travel and other drawbacks incident to exile and poverty, he had for nine long years not laid aside the pen. In order to keep as near as possible to the Hebrew, he had generally followed the Latin translation of Sanctes Pagninus—then considered one of the most scholarly—and had largely used the Spanish version published at Ferrara, comparing, however, with other versions and commentaries, and replacing by a more exact translation whatever appeared to be incomplete. Reina himself affirms that "in the places of some difficulty, no matter how small it be, not to Sanctes Pagninus, neither to any one else, have we yielded in the least, but have followed the Hebrew text itself." In the book on St. John's Gospel, edited by him a few years later, the Hebrew and the Syriac words printed with Hebrew types, and his remarks on such words, show that he had studied those languages.

Reina's Spanish Bible was of a higher and more lasting importance for Spain than King Philip's Polyglot, which was being printed about the same time. It is the Spanish Protestant Bible now circulated in many editions throughout Spain and America, but generally known as Valera's.

Richard Simon remarks of Reina's Bible that "this Spanish translator shows everywhere in his work good scholarly sense;" and, further, that "the Portuguese Jews at Amsterdam, who followed the Spanish rite, used the Reina version rather than that of Ferrara, because it was to them more intelligible." Juan Andres, a Spaniard, at Venice, writes in Italian, and says after praising the version of the New Testament by Enzinas, "More universally praised has been the version of Cassiodoro de Reina." And Mendez says: "As being made in the best times of the Spanish language, Reina's surpasses the modern version of Torres Amat, and that most unfortunate one of Father Scio's."

II.

THE ANTWERP POLYGLOT: REVISING REINA: THE FIRST BIBLE PRINTED IN SPAIN: MODERN VERSIONS.

I would now say a few words in regard to King Philip's or the Antwerp Polyglot. Those who have in mind the life of King Philip II. and his connection with Torquemada, the grand inquisitor-general, will be astonished to learn that he also became interested in furthering the Holy Scriptures. He intrusted the task to a Spanish scholar, Benito Arias Montano by name, the best Orientalist of Spain at that time.

This version is also called the Antwerp Polyglot, from its being printed at Antwerp between 1569 and 1572, in the celebrated press of Plantin. It was published at the cost of Philip II. of Spain in eight folio volumes, and contains in the Old Testament the Hebrew, the Greek, the Targum of Onkelos, the other Chaldee paraphrases, and the Latin Vulgate. In the New Testament, besides the Greek and Latin, it contains a Syriac version, printed both in Syriac and Hebrew characters, which the Complutensian did not have. Arias Montano was assisted by many scholars of eminence, chiefly of Spain and the low countries.

This is the celebrated version known by the name of *Biblia Regia*, and some claim that it is only a second edition of the great Complutensian of Cardinal Ximenez de Cisneros, with the addition of the Chaldee originals that Cisneros himself had corrected, and which were found in his library after his death.

In 1596 Don Cipriano D. Valera published an edition of Reina's New Testament, making a few alterations, suppressing nearly all the marginal notes, abbreviating the summaries of the chapters, and trying only to give the meaning of what is found in the Greek, without respect to various readings, whether in the Greek or Latin. He afterward revised the whole of Reina's version, comparing it with the originals and with the French version of Geneva, 1588. The printing was finished at Amsterdam in 1602. He was fifty years old when he commenced his work and seventy when he saw it accomplished. There are two copies of this Bible in Spain, with an address "to the most illustrious and most powerful States of the Confederate Provinces, and to the most excellent Prince of Orange, Maurice Nassovio, governor of the said provinces, etc., signed: Your most noble Emporium, September 25, 1602. Humble Orator to your Excellencies, C. D. V." Of this Bible many revisions have been made up to the present time.

Cipriano D. Valera was a friar of Seville, and an inmate with Cassiodoro de Reina of the monastery of San Isidro, of that city. In 1557 the prior, the vicar, the proctor, and seven monks left the monastery in the good company of de Reina and Valera. Persecuted by the Inquisition, by the denunciations of Charles the Fifth himself (then a monk of the same Jeronimite order and inmate of the monastery of Yuste), and also by the intolerant measures of his son, Felipe II., they fled to Geneva. De Reina and Valera were disciples of Egidius and Fray Garci-Arias (Dr. Blanco), and classmates of Arias Montanus.

Valera was an intimate friend then of Cassiodoro de Reina, as also of Juan Perez and of Julianillo, the undaunted biblical colporteur who imported into Spain the Bibles published by Juan Perez at Geneva, and others. It is also known that Valera resided many years in England, and graduated at both the universities.

Sebastian de la Enzina published a revision of Reina's New Testament at Amsterdam in the year 1708.

Padre Felipe Scio de San Miguel, bishop of Segovia, issued his version of the New Testament in 1790, and in 1793 the entire version of the New and the Old Testaments was printed in ten folio volumes at

Valencia. This was the first Spanish Bible printed in Spain; but its servility to the Latin Vulgate, of which it is a translation, makes it almost useless as a work of scholarly value and of original rendering.

Don Felix Torres Amat, bishop of Barcelona, published his version of the Scriptures at Madrid in 1823-24, in two volumes quarto. It is even less faithful than that of Scio. This version was revised in 1837. Amat's version is also a translation from the Vulgate. He says in the prologue to the New Testament: "I collected as many verses of the Scriptures as were left in the writings of the three venerable Luises de Granada, Leon, and Puente; the two Alonsos, Rodriguez and Orozco; Santa Teresa, San Juan de la Cruz, the venerable Avilla, Rivadeneira, Marquez, Malon de Chaide, Cáceres, Soto, Estella, and some others. This collection of translated texts has been of great help to me."

The first Bible printed in Spanish America is said to have been the one printed in the City of Mexico by Ribera in 1831-33. It was edited by eight priests, with Latin text, maps, and plates. This Bible is said to have been translated from the French version of Vence and the Vulgate. The originals were also consulted, and the passages which differ from the Vulgate were carefully noted. Dr. Boehmer seems to think that this Bible was a reprint of the third and last edition of Scio's in Spain. The expense of publication was defrayed by subscription.

A diglot New Testament in Spanish and English was printed in New York in 1850. The author shows independence and eclecticism, but the accentuation marked in the Spanish is wholly incorrect.

In 1856-57 the Society for Promoting Christian Knowledge undertook the task of revising and of reissuing the Valera Bible. Their report in 1860 was: "The revised version is now in course of printing at the Clarendon Press, Oxford, under the careful superintendence of the Rev. Dr. Lorenzo Lucena, professor of Spanish in the Taylor Institution, who has throughout modernized the spelling, and where absolutely necessary has substituted other phraseology for those terms and modes of expression which would be unintelligible to ordinary Spanish readers of the present day." I have used this Bible revised by Lucena for twenty-five years, and have enjoyed its elegant diction. When collated, however, with the originals while working at the modern version with Rev. Mr. Pratt, I have detected many inaccuracies of translation.

The American Bible Society, desirous of bringing to light a new version of the Scriptures in Spanish, intrusted this difficult task to the Rev. H. B. Pratt. This gentleman, though an American, knows and speaks Spanish as well as many a scholar of our Spanish countries. Mr. Pratt translated and published parts of the Scriptures while in Colombia. His translation of the Psalms was incorporated in one of the editions of the Bible published at Barcelona, Spain, in preference to any other extant.

In order to have a new version the production of scholars both of Europe and America, the American Bible Society offered an opportunity to our brethren in Spain to take part in this great work, but these brethren declined the offer.

Any scholar who has compared the version in cur-

rent use with the originals must have convinced himself of how erroneous and often obscure is the translation of passages that the poorest, most ignorant and unlearned people of our Spanish countries are supposed to read and understand. I have to confess that even with the help of the English revised version I have never fully understood the real meaning of some passages until working with the Rev. Mr. Pratt to the completion of his version. The wisdom of the gentlemen of the American Bible Society in bringing out a new version of the Sacred Scriptures in Spanish is evident, and every true and wise Spaniard ought to be thankful to them for doing so.

Pratt's modern version has been translated directly and faithfully from the Hebrew and Greek into Spanish, compared and collated with the Authorized and Revised English versions, with Reina's, Amat's, Scio's, and many portions of the Scriptures translated at different epochs into Castilian, two versions in Italian, one in French, etc. The author has endeavored to bring out the sense most faithful to the originals and most comprehensible to the reader, so that "the boy at the plow may, resting at noon from toil, enjoy the reading of his Bible," which is but a paraphrase of the famous words of Tyndale addressed to a divine: "If God spare my life, ere many years I will cause a boy that driveth the plow to know more of the Scriptures than you do."

The writer of these lines thinks it his duty to thank both the American Bible Society and the Rev. Mr. Pratt for having helped the Spanish race to mount a step higher toward the realization of a perfect version in the Spanish tongue.

It was Rev. Mr. Pratt's desire to finish this modern version of the Bible in Spanish in time to have it sent to the World's Fair at Chicago, as a worthy tribute of America to the Spanish races. "At this time of great remembrances," says Mr. Pratt himself, "and perhaps even of great promises, America offers to Spain a new and modern version of the word of God; a book that so many and priceless blessings has conferred upon her and other nations of the world which have known how to receive a gift so precious from our Heavenly Father. May God permit that such a gift be acceptable to Spain in the nineteenth century! What a pity that such was not the case in the sixteenth!"

As is well said in the Report of the American Bible Society, "The discoverers of the new world took possession of its shores in the name of Christian sovereigns, introducing at once to the native population new forms of religious worship, new books of sacred lore, new truths for the intellect, new motives for the heart, new hopes for the soul. As the centuries have rolled along the colonies have become republics, the aboriginal races have in large measure faded from view, and the reins of government and progress are in the hands of those who profess the Christian faith and acknowledge the significance of the symbol of the cross. But the contrast visible to-day between the nations of this western world whose life has been developed under the forms of Latin Christianity, without the Bible in the hands of the laity, and the nations which have felt the influence of an open Bible, accessible to every man, is such as to emphasize the need of renewed effort to put the Scriptures of the

Old and New Testaments within the reach of all who are willing to own and read them."

Our new Bible in Spanish was sent to the World's Fair at Chicago in June, 1893.

Concerning the versions in Judæo-Spanish, I am not able to speak at length in this short chapter. The first of these, as has been seen, was the famous Ferrara version of 1553. This version has been reprinted at Amsterdam, Venice, and Vienna, and even in Roman characters.

In 1829 the British and Foreign Bible Society published the New Testament at Corfu, under the care of Rev. Mr. Lowndes, in rabbinical characters, collating it with other versions.

In 1838, 1843, and 1847 the Old Testament was published in Judæo-Spanish with the Hebrew text at Smyrna and Vienna by the American Bible Society, under the care of the Rev. Dr. Schauffler. This version is remarkable for its extreme servility to the Hebrew text.

In 1830 the Gospel of Luke was published in London. The Psalms were published at Smyrna in 1853. The books of Moses and the Psalms were printed at Constantinople in 1872 in rabbinical characters by the American Bible Society, under the supervision of Dr. Schauffler. The New Testament was printed under the care and at the expense of the British and Foreign Bible Society in 1877 at Constantinople.

There are besides these many other portions of the Scriptures that have been printed after having been translated into dialects used in Spain, which it would be impossible to follow up. For instance, Barrow's New Testament in Spanish, the Gospels in Basque and Gipsy, and other versions in Catalan, Latin with Gothic, and also in Arabic.

The British and Foreign Bible Society and the American Bible Society have stood in the lead, sending millions of copies of the Scriptures into Spanish-speaking countries. But I want here to quote again from the Report mentioned above about the difficulties which obstruct the actual distribution of the Spanish Bible: "Various obstacles have impeded the circulation of the Scriptures in Central and South America, some of which have passed away, while others are still formidable. Bitter and relentless opposition of the priesthood is always to be expected. The fanaticism of the people is a constant element of friction. Illiteracy, indifference, poverty, war, difficulties of travel and of transportation, and the lack of men both able and willing for the gospel's sake to endure hardness and toil that they may convey the bread of life to the famishing, suggest the most prominent reasons why the Scriptures are to-day so little known and read in the countries referred to. There is some satisfaction, however, in recalling the fact that under such adverse circumstances there have been sent from the Bible House during the past twenty years to Cuba and Latin America 775,873 volumes of the Scriptures. Two thirds of the whole number were issued during the last ten years, and 76,222 during the year just closed. This enumeration does not include many thousand volumes of Madrid and Lisbon editions ordered from Europe at the Society's expense."

It is certain that "God's word will not return to him void."

FOREIGN DEPARTMENT.

SIAM.—Mr. Carrington writes from Bangkok on the 1st of September, having just returned from a tour of forty-five days in the interior of Siam. He says he was able to work every day of his absence, though a *loss of appetite for rice*, the staff of life there, was a great inconvenience to him. He was preparing for another tour on the Bengal side of Siam, in company with Dr. Dunlap, expecting to be absent two months. He says: "The strain of loneliness and hard work of a tour like that I have just taken is very great. In work of this kind it is a great advantage to go two and two. I am glad to do hard work, and even lonely work, for the Master."

CENTRAL AMERICA.—Mr. Penzotti writes of the death, in Costa Rica, of one of his colporteurs, Mr. C. L. Spencer, after an illness of twenty-one days. He was taken with fever which was soon followed by paralysis, which resulted in death; but he was kindly cared for by Mr. McConnell and other Christian friends in San Jose. He had been associated for a few months with Mr. Penzotti, who hoped that he might develop special qualifications for the hard work of a Bible colporteur.

RUSSIA.—A letter from Mr. Prince gives some account of the colporteur, Golubeff, who left St. Petersburg in the early spring for Vladivostock, by the way of Odessa, with a large supply of Scriptures, and is expected to return in November. Up to the 1st of July he had sold about 2,700 copies. His expedition has been fraught with personal danger, first by the swamping of a steam cutter at Saghalin, and afterward by an attempt to rob and murder him at Nicolaskaia, where life is not safe in the streets in open day.

WEST AFRICA.—Dr. C. J. Laffin writes from Batanga, September 4th:

We gladly acknowledge the receipt of two cases containing Benga Gospels and Epistles. The receipt of these books does much to relieve our fears for the infant Benga churches in the French territory, for the increasing restrictions which the French are imposing on us make us fear that we may soon have to leave the people without a missionary. Had they not the word of God in their own tongue I dread to think of what they would probably be in a few years with no one to instruct them. We were especially pleased with the volumes containing the Epistles, their compactness, strength, and pliability making them much more serviceable in this country where books and bookmakers alike receive rough usage.

VENEZUELA.

The extracts from recent letters from Mr. Norwood, which follow, give a striking picture of the perils and

hardships involved in his benevolent mission. The heat is intense; sickness prevails; there are perils by land and on the sea; and priestly intrigue arrays against him every weapon which it can secure to thwart his simple errand of putting into the hands of all who wish to buy, the Scriptures of the Old and New Testaments:

August 20th.—The high and healthy sections of Venezuela are inaccessible now because of the damage done to the roads by repeated recent earthquakes and the constant rains at this season of the year. We are therefore confined to the region near the coast during the whole of the sickly season; but we will trust in the Lord and do the best we can under the circumstances.

The heat in Maracaibo just now is something fearful, especially for those who must expose themselves to the sand and sun all day; but it is my purpose to remain there until a victory is won over the priests who are persecuting us cruelly. The confessional, the pulpit, the press—calumnies, denunciations, and threats—stones, and clubs, have been the arms used so far, and finally I have been notified through the columns of a daily paper that I will not live long if I do not leave the city with my obscene and evil books. A fortnight ago one of our colporteurs was assaulted by a mob, headed by a priest, who subsequently received a public reproof from the civil authorities for his conduct.

One of the results of this state of things is that I have been drawn into a newspaper controversy for the defense of the truth. Maracaibo has the reputation of being the most fanatical town in Venezuela, and it is important to open the eyes of the people in some way. They have been taught that Protestants reject all that is good and holy, and practice all kinds of vice and crime, and that the sale of the Bible is a vile speculation. To counteract this I am addressing my efforts, and, God being my helper, I will disabuse the public mind along these lines. Maracaibo is the gateway to numerous towns and villages, embracing a large population who receive their civil and religious orders from this centre, and therefore our prospects in the interior would be poor indeed unless I could work some change in Maracaibo.

August 27th.—It would have been gratifying to all the friends of our work to witness the hearty welcome accorded to me on my return to Maracaibo. During my absence of a few days, every paper in the city had criticised Fray Sopena for the attacks he had made upon me in the papers, and half a dozen of the best writers of the city had through the public press drawn contrasts between his insults and my arguments. One man said to me in the presence of a dozen or more: "Mr. Norwood, you have been a blessing to Maracaibo, for it can never again be the ignorant, superstitious, and fanatical town it was up to the time of your coming here. After what you have published, all intelligent people are thoroughly convinced that they have been deceived by falsehoods about the Protestants."

September 15th.—It was not my original purpose to stay here so long, but it seemed best to remain until most of the books had been disposed of, and thus to let the priests see that we are not to be driven out at

their bidding, and that there is some virtue in Venezuelan laws. I have convinced a good many that the Bible and Protestantism are not so bad as they have been taught to believe; but persecution continues, though it varies in form from day to day. At first it was difficult to get the authorities to do anything for our protection, but lately they have been very energetic. Two men have been sent to jail this week—one for attacking our colporteur, Lavalley, with a large knife, and the other for drawing his revolver on Simon Quesada—and a newspaper proprietor was fined a hundred dollars a few days ago for refusing to publish my defense against a libellous article which was printed in his paper. While things of this kind retard our sales, they serve to educate the people for future visits. There is an impression here that in previous years efforts to sell the Scriptures have been put down by threats of violence and by fear; but all three of my colporteurs are courageous fellows, and we judged it best to stay here until the fight was over, and thereby change the precedent.

September 26th.—Carrillo is in bed with fever, and this is his fourth day; but he has refused to be treated by a Maracaibo doctor, and insisted that I should be his only physician. I am thankful to be able to report him much better this morning. There are from seven to ten deaths daily in Maracaibo, and the heat is intense. We have all been unwell for two or three weeks, but Carrillo is the only one to keep his bed for more than one day.

October 5th.—Carrillo is just up from a two weeks' spell of fever, and is still quite weak. I have had fever several times, but have been in bed only half a day. Lavalley has been down with fever also, and Quesada very unwell, but up and going all the time. A thief entered my room some nights ago and robbed me of nearly all my clothing and thirty dollars in cash.

The German Protestants here are so well pleased with my management of the discussion and persecution that they have voluntarily contributed eighty-six dollars toward the expenses, and paid the Society many compliments.

October 15th.—I left Maracaibo on the 5th instant, and during the last ten days have had a very varied experience. On the night of our departure our steamer collided with a schooner, which carried twenty-three passengers. The steamer was seriously damaged, and the schooner was sent to the bottom of the lake in just eighteen minutes. All on board were saved, but the passengers boarded the steamer in very scant night dress, having lost all their baggage. Among the passengers was a Romish priest, with a party of seventeen persons. He had nothing on but an undershirt and drawers, and they were wet. This afforded me an opportunity to show the Christian spirit by clothing him from head to foot, shoes and all, which has heaped coals of fire on our enemies in this section.

On the 8th I was imprisoned in one of the foulest jails I ever saw, in La Sabana de Mendoza. The only offense was selling the Bible, but after the officer who ordered me taken to jail learned what a mistake he had made, he used the pretext of a lack of respect to his office. Before the sun set, however, his superior had ordered my release without any conditions whatever.

The priests are doing all in their power against us, and give us a good deal of trouble, putting us to heavy expenses for animals, freight, etc. In some places the hotels charge us double what they do other people. I must say, however, that the authorities in the larger towns protect us better than I had expected. Our sales are small, but we are doing a good work. All who buy do so with a thorough knowledge of the priestly opposition, and understanding what the book is and what the nature of our mission.

We have but few books left, and I hope to close them out and return to Curacao by the 28th of this month. It would be impracticable to proceed farther toward the interior on account of rains and bad roads.

A TOUR OF FORTY-FIVE DAYS TO THE INTERIOR OF SIAM.

BY REV. JOHN CARRINGTON.

July 16th.—Being towed by the stanch river steamer, "Chow Phya," we quickly passed through this strange city of Bangkok, and moved on up the great river, night and day, going through the large provinces of Ayuthia, Angtong, Prome, Intaburee, Chai Nat, and Nakon Sawan, to Pak-Nam-Po, in a little less than three days. I said good-bye to the captain, and when my four boatmen pushed the American Bible Society's touring boat away from the steamer, I was ready for business. At Pak-Nam-Po I worked nearly all day, and as the sun was nearing evening I concluded to move on up the river toward Peechit, the next large province town. In the suburbs of Pak-Nam-Po, after working hard all day, at sunset I had my men draw the boat up the bank near a collection of houses, where I hoped I might sell some portions of the Bible. It was there I met a government official named Koon Chan, with his wife and grown-up daughter, all three believing in the Christian religion. This man had obtained some portions of the word of God, and read of the miracles and death of Christ, and of Peter's imprisonment and wonderful release. He concluded that this must be the truth, and without the aid of a missionary became a believer in this religion. His wife and daughter joined him in this faith. It was a pleasure, indeed, for me to sit there and instruct them in "this way." I furnished them with some copies of other Scriptures. The father read in Genesis for a while and then had his daughter, who is a good reader, read aloud to them from the same book. The only instruction he had received since believing in the Christian religion, and none before, was by Rev. Mr. Cooper, who was at Pak-Nam-Po less than a year ago. Does any one question whether the printed word alone does any good? Let him ask those three souls in that far-away city. I retired to my boat for the night, but still the voice of that daughter rang out into the night's stillness, as she read aloud verse after verse, page after page, in God's word.

In the early morning we started, passing through beautiful scenery, solitary, lonely places, but stopping at temples and villages to provide the people with the Scriptures, and to tell them of salvation through Jesus. In eight days from Pak-Nam-Po I reached Peechit, a place of perhaps 1,500 people, but includ-

ing Old Peechit, an hour's walk from the river, 3,000 or more. I was not able to go to the old town, it being the wet and muddy season. On the Sabbath I had free access to the prison, where I preached the gospel to the prisoners and gave them some portions of the word. Up to this time I sold some 817 Portions and donated about 80.

In a little more than four days the old city of Pitsanooloke was reached. Here the Pya Peechai, a high official who presides over five provinces, gave me a royal reception. For some time he had me sit and drink tea with him, in his audience hall, and talk over various matters. He gave me oranges and pomelos, pork and fish, and two large native knives, and requested me, when I should make another tour in that region, to write to him in advance, and he would be ready to go with us to places of interest. I gave him some portions of the Bible. I spent a Sabbath here, and as it was too wet and muddy for me to go to the prison, the prison-keeper brought some of the prisoners out to the court-house, and there I preached to them the word of God. I had, so to speak, the prisoners on one side of me and the court on the other side. To this date my sales were increased by 681 Portions and donations by 36. At Pitsanooloke is an idol said to be 900 years old.

On the 10th of August we reached the city of Peechai, a town of 1,500 people or so. I made my selection of books, intending to go at once into the market, but the people met me on the river-bank, and there was but one thing to do—just stand there and sell books to that eager crowd. After this I went through the market and to some of the temples, and supplied those who desired with books, explaining now and again the “way of life.” In the evening I preached the gospel in the military police station, the people present giving quiet attention. During these six days 600 Portions were sold and 23 donated.

The next large town to be reached was Ootaradit, where the Presbyterian missionaries leave the river to travel by land, three days' journey to their mission station at Praa, Laos. On the way to Ootaradit I stopped at Bung Lak, where I preached at a temple, and again on the river-bank to the people. They heard the word gladly. At Ta-It, a section of Ootaradit, I met with the same experiences as at Peechai. For a long time it was almost impossible for me to reach the market. Scarcely twenty feet from the boat the people met me, and I stood there unable to hand out the books fast enough to supply the buyers, among whom was the acting governor, who bought three Portions. At the market I sat down and told the surrounding crowd of the way of life. The sales were now increased by 312 Portions.

On the morning of August 16th I started for the next province up the river, Muang Fang, the last Siamese province on this branch of the river. Here I began to fall in with many Laos people. These are what are called the “Black Laos” and the “White Laos.” The former get their name from the fact that they tattoo largely, the latter theirs because they tattoo but little. I found that the Laos, with rare exceptions, of this region cannot read the Laos as written and printed at Cheung Mai, so my supply of Laos Scriptures was of but little use on this tour. Their letters are very similar to the Siamese, and probably most

of the men can read the Siamese. In Fang I found no regularly built city and no market. Little foot paths come down to the river, and by following these back a few hundred feet the villages are reached. We may say these are people of the forests. At the temples and at the homes I sold them many books and preached the truth. Here even old people had never seen the face of the white man. One man, about sixty years of age, told me that he had never before seen a missionary in that region, and had never heard of one having been there. Another man, about thirty years old, could not be induced even to take one of our books in his hand. He said, “I am afraid.” He seemed to fear that some evil might befall him. I called on the acting governor, gave him some books, and preached the word in his audience room. After spending three days in that region I passed on down stream bound homeward. On, on, down through captivating scenery; in a few hours we passed over distances which took us two or three days to go up. Reaching Pak-Nam-Po I again called at Koon Chan's. He had gone to Bangkok, but his wife, Maa Prap, and daughter, Maa Waree, were home. I again explained the truth to them, and bade them good-bye. Pray for those three persons, fruits of the incorruptible seed, which is the word. On the way down I sold some more Chinese and Laos books, and the few Siamese books I had left. The total number of portions of Scriptures sold on the tour was 2,753, and 154 donated.

Wearily, I reached home. Such was the sowing in the dark, in homes, temples, by the wayside, in prison, and in “the receipt of custom.” “What shall the harvest be?” Who shall give to the support of this work? Who will pray with tears for those peoples?

DR. RIGGS, when asked, in 1871, whether his thirty years' familiarity with the Bible in translating it into Turkish, Armenian, and Bulgarian had not made it almost a common book to him, replied: “By no means; I come to it every time with deeper reverence.”

THE ARABIC BIBLE.

The Arabic Bible is now published, in whole or in part, in thirty-two different editions, all of which bear the imperial authorization of the Ottoman government. Probably not less than half a million copies have been sent out from the Beirut press. You will find them in the bazars of Constantinople and Teheran, in the shops of Mosul and Aleppo, in the houses and homes of Damascus and Jerusalem, publicly hawked in the streets of Cairo, Alexandria, and Zanzibar, and among the marts of Tunis, Algiers, and Morocco. The Moslems of India, Arabia, and China have received it as God's word in the Touran and Enjeel, approved and sanctioned in their own Koran. Among all the beneficent works wrought by the missionaries of your board in co-operation with the American Bible Society, none can surpass that of giving the word of God in a translation of classical purity to seventy millions of the Arabic-speaking races.—*Dr. H. H. Jessup, at the Meeting of the American Board.*

THE BRITISH AND FOREIGN BIBLE SOCIETY.

The ninetieth annual report of this noble society forms a thick volume of 456 pages, with a supplement of 163 pages and a dozen maps.

The receipts for the year, "applicable to the general purposes of the society," amounted to £140,268 6s 4d, of which about forty-five per cent., or £64,699, are acknowledged as "free contributions from auxiliary societies." But these societies remitted for the purchase of Bibles only one fifth as much as their free donations, or £12,736. The legacies amounted to £42,322; subscriptions and other gifts to £22,095; interest and dividends on stock to £11,151.

Of the total issues, 3,664,456, more than half were sent out from depots abroad; but it does not appear how large a part of the 1,669,588 volumes issued from the Bible House in London were also sent out of Great Britain.

Some portions of the great field of this society it has in common with the American Bible Society and the National Bible Society of Scotland, but in general its vast operations are conducted by its own agents, of which it has twenty-three in foreign lands, and by its auxiliary and branch Bible societies, of which it has a large number, not only in England and Wales, but in the colonies and elsewhere.

From "trade depots" £13,930 were received for Bibles, being somewhat more than from auxiliaries, and £5,571 indicate the amount of sales at the Bible House depot in London. The entire proceeds from sales were £91,740 3s 11d, and of this amount about £51,000 came from the society's foreign correspondents and agencies.

Among the interesting topics contained in the report are the following:

THE MULTIPLICITY OF LANGUAGES.

On this subject the report says:

How great that multiplicity, how perplexing, how obstructive to the spread and apprehension of thought, not the most experienced colporteur knows, scarcely the most erudite linguist, not even the far-wandering traveller, who, like the old Greek wanderer, has seen many cities and many nations of men. With us in our island home how dimly felt! but there are forty languages needed in the Turkish Agency, sixty in the Russian. The colporteur must carry many books he cannot read, and there is a tender heart in every language which none can touch or understand but those in whom it was born. How numberless the rooms in the strange house of human life—how many closed doors—how impossible to reach the inhabitant within unless one has the golden key—the knowledge of the mother tongue!

Of even so small a country as Switzerland it is said:

The citizens of Switzerland require the Scriptures in four distinct vernaculars, if each is to have the word of God in his own tongue in which he was born. The largest number of the Cantons use German.

French is the language of Geneva, Vaud, and of parts of Berne, Fribourg, Neuchatel, and Valais. Italian obtains in Canto Tricino, and the mountaineers of the Grisons use one or other of the three dialects of the Romansch. For the many visitors who each year flock to Switzerland from different lands, the Scriptures in a number of other languages are needed.

The Historical Table of Languages contains a list of 319 languages or dialects in which the translation, printing, or distribution of the whole or part of the Bible has been promoted by the society, six of which now appear for the first time.

BIBLE WOMEN.

The illiteracy prevalent in many lands led the society some years ago to aid in the support of Bible women, chiefly in India and Ceylon, who are expected to make weekly visits in homes to which they have access, reading the Scriptures to those who are ignorant of letters, and teaching them to read. For this purpose £2,916 were expended last year for the services of 402 women, who visited 22,014 women on the average every week. Among the incidental results were the distribution, by sale or gift, of 15,931 volumes of Scripture.

FREE DISTRIBUTION.

The report contains much that bears upon the question of the practical utility of the gratuitous distribution of the Bible. A correspondent in India is quoted as saying:

We sell almost everything we distribute. I am decidedly opposed to indiscriminate giving. On three occasions that which we have sold has been torn up under our very eyes. As I have witnessed such scenes with sorrow, I have wondered what would be the fate of most of our Scriptures, booklets, and tracts, if we *freely* handed them out. During the past twelve months our sales in the Evening Bazar have been about 1,240 Scriptures, including Bibles, Testaments, and Portions, and 6,700 booklets and tracts. These have been in nine different languages. How widely this literature has been scattered we know not. But we do know that people from north, south, east, and west of the Mysore Province, from north, east, and south of the Madras Presidency, and even from the Bombay Presidency, have bought gospel literature from our book-cart. We have thus been brought into touch with families and communities living in very many parts of India.

The Rev. Auguste Meille, of Florence, writes:

A society whose aim it is to disseminate in a systematic and effective way the holy book in all parts of the country alike, cannot depend on the occasional services of friends who mostly travel along the same track, and cannot be expected to visit out-of-the-way places.

Our aim is not simply to disseminate a large number of Bibles, Testaments, and Portions; but we want the word of God to be appreciated, read, meditated upon, so as to become the instrument for leading sinners to Christ. In order to attain this end, we must choose that method of distributing the Bible which will insure its being read without prejudice,

and treasured in spite of the efforts of the adversary to get hold of and destroy it. And this will be the more easy to obtain if we make the people pay for the book, were it only one half of its cost price, than by giving it for nothing. People all over the world appreciate what they have paid for, and make light of what has been given them without even their manifesting a desire for it. . . . I do not mean to say that it is impossible that a Bible or Gospel given away may not fall into good ground and bring forth fruit. There are exceptions to every rule, but we cannot go by exceptions, and as a society we must adopt and follow consistently the method which is the best adapted to the country and the circumstances.

One thing more: distributors only give away small Gospels, nearly always in the same districts or towns, and generally those are placed along the track of tourists. They set themselves at a street corner and hand a copy to each passer by. Very different is the work of our men. The colporteur goes far away into the country, and visits hundreds of places where no free distributor has ever been. And what do they do there? They work very hard to make the people appreciate the value of the book. They sometimes read it aloud in the market-places, they refute the objections of the adversary, sometimes at the risk of limb or life. Or they go from house to house, entering the stables in which many peasants in Italy spend the winter beside their cattle, and read the Sermon on the Mount, or the parable of the prodigal son, or some other telling portion of the word of God. If encouraged or simply allowed, they speak and pray. Of course, in this way they cannot sell a large number of copies, sometimes they sell nothing. But the limited number of copies they may sell are much more likely to do good by being read. Again, as I have said, free distributors limit themselves to giving away small Gospels, perhaps a few Testaments; but our colporteurs sell every year thousands and thousands of Bibles and Testaments.

COMFORT BEARERS IN BELGIUM.

Patient in their ministry of comfort, the colporteurs carry through all the seasons of the year, and with neighborly kindness, a message which is, we may hope, more welcome every year, and which is to many the source of the only hope and gladness they know. Their burden is lightened by the companionable talk, and seldom is the burden of toil heavier than in Belgium; and the affections are touched by the aptly-quoted and tender words of the gospel. "*We cannot buy anything but the daily bread—hardly that indeed—but yet—Husband, we must spare it—we must have this book of peace.*" The very feeling is a blessing, and the little Gospel left behind will continue to whisper good cheer when the friendly colporteur is gone. It may often be hard work, but, after all, how full of blessing it is, the blessing of being the means of comforting those who are sorrowful, and of helping to set men's feet in the way of peace.

THE ROMANCE OF COLPORTAGE.

Mr. Morrison, of Odessa, describes an incident which occurred in Southern Russia:

One day at a large establishment near Kharkov, as the colporteur passed the doors of the workmen's

cottages, he heard little but the rudest language and the sounds of dispute and quarrel. He was not unsuccessful in distributing copies, and when the day's work was over he again passed the doors. A great change had come; the unkindly voices were silent; one man with a Gospel was the centre of a group who listened as he read, while from the open window a second voice was heard, "*Now when Jesus was born in Bethlehem of Judea.*" A little further on another group was similarly engaged, and as the colporteur went slowly by he heard the words, which, true of his great Master, are also true of the company to which he himself belonged, "*He went throughout every city and village, showing the glad tidings of the Kingdom of God.*" We see in such an incident a picture of the elevating work which is going on everywhere.

One of the colporteurs, worn out by ceaseless labor, has recently resigned. Mr. Morrison, in bidding him grateful farewell, remembers that he has been the means of distributing probably 25,000 copies of the Scriptures on the Dnieper, that historic river up which the heralds of the cross sailed when they visited Russia for the first time, 1,000 years ago.

A CHANGE IN ITALY.

There are many yet in active life who recollect their first visit to Rome—how their luggage was searched lest a copy of the Scriptures lay concealed, and how in the whole Papal city hardly a Bible could be seen. But the tide has crept along the shore, and there has been a re-adjustment of many old positions. In three of the most crowded thoroughfares of Rome there are depots of the Bible society, and last year more than 47,000 copies were sold under the shadow of the Vatican. And this is only illustrative of a similar advance elsewhere. The circulation for 1893-94 is most encouraging; if one includes for a moment the issue of Italian Scriptures to other agencies for use among Italians there, the total for the year is over 200,000 copies. This is the record for a country which but yesterday was politically unimportant and spiritually dark indeed.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA AND FLORIDA.—The first Sunday in September was spent in Atlanta, preaching at Epworth Methodist Church in the morning and addressing a very large congregation in the interest of the work at Walker Street Methodist Church at night.

On Monday morning I met with the Evangelical Ministers' Association of the city, and was pleased to learn that they are preparing to co-operate with the Atlanta Bible Society in a thorough canvass of the city of Atlanta this fall.

I attended the anniversary of the Griffin Bible Society the following Sunday. The meeting was held at night in the Baptist Church—a large building, which was filled. Addresses were delivered by Rev. T. W. O'Kelley, the pastor, and the District Superintendent. It was the best Bible meeting ever held in Griffin within my knowledge.

I attended also the anniversaries of the Jefferson

County, Fla., and Lumpkin County, Ga., Auxiliaries. The latter society had just completed a canvass of its field. The work was undertaken in the face of many difficulties, and it is a source of much gratification to the society that it has been brought to a successful close.

IOWA.—The Northwest Iowa Conference of the Methodist Episcopal Church deserves special mention because it has more than doubled its contribution to the American Bible Society this year, when so many are complaining of hard times. May these good brethren continue to grow in this and all other graces!

I send in larger donations this month than in any month since I entered upon this work.

LOUISIANA AND MISSISSIPPI.—During the month a meeting was held in the interest of the Bible cause at each of the following places: Okolona, Amory, Tupelo, Shannon, Mayhew, West Point, Maben, Eupora, Columbus, Salis, and Durant. Owing to the continued stringency in money matters, these meetings did not result as well financially as we expected they would; but in every other respect they were quite satisfactory. The various churches in the respective communities co-operated, and the people seemed to feel a deep interest in the great work which the American Bible Society is doing.

MICHIGAN AND WISCONSIN.—The travel of 2,050 miles enabled your Superintendent to visit seven Bible societies and five ecclesiastical bodies, who received me with kindness and indorsed the work of the American Bible Society with resolutions that pledged hearty co-operation.

Three hundred and sixty-two destitute children have been supplied with Bibles during the month; and \$969 63 is the aggregate received from the Methodist Episcopal Churches of this District for the benevolent work of the American Bible Society, with more to follow.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The Sundays in September were spent respectively at White Bear, Le Roy, Willmar, Arendahl, and Sleepy Eye, and at each place your Superintendent was kept busy preaching and presenting the work of the Society.

The usual meeting of the Brown County Bible Society was held on the evening of the 30th in the Congregational Church of Sleepy Eye, and addresses were made in German and English by the pastors and your Superintendent. This society always holds its meeting at the regular time, and it has branch depositories at New Ulm and Springfield from which the treasurer always secures reports before the meeting.

On the same evening the Redwood County Bible Society held its annual meeting in the Presbyterian Church of Redwood Falls. Interesting addresses were made by the pastors, and the meeting was well attended.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—September, in this field, is the season when churches resume normal activity after the summer vacation. I began the work of the month at Island Heights, N. J., a seaside resort, and found a large congregation,

made up in part of summer visitors who had not yet returned.

The second Sabbath in the month I presented our cause in the Methodist Episcopal Churches at Somerville and Bound Brook. The offerings will exceed those of last year.

On the 15th I was at Ocean City. The day was full of interest, and the contributions for the Bible Society were between thirty and forty dollars.

I had a very interesting day at Keyport, September 22d, visiting the Reformed and Methodist Episcopal Churches.

The annual meeting of Somerset County Bible Society was held at the Reformed Church, Bedminster, on the 25th, and the attendance and reports indicated vigorous life in this time-honored auxiliary.

NEW YORK.—I visited fourteen ecclesiastical bodies during September, and delivered thirteen addresses. Pleasant resolutions, commending the work of the American Bible Society, were adopted by several of these bodies. The Particular Synod of Albany, at its late meeting, adopted the following:

"Resolved, That the thanks of the Particular Synod be given to Rev. D. K. Van Doren, for the presentation of the claims of the American Bible Society; and that its needs be commended anew to our churches and members for remembrance both in prayers and offerings."

The Greene County Auxiliary has completed its canvass, and the president reports that Rev. E. A. Mirick did excellent work. He found in the seven towns canvassed by him a ratio of destitution of one family in every sixteen visited.

TEXAS.—In September I attended and addressed six annual Bible meetings—namely, those of Abilene Bible Society in Taylor County, Crawford Bible Committee in McLennan County, Callahan County Auxiliary at Baird, Nolan County Bible Committee at Sweetwater, Shackelford County Auxiliary at Albany, and El Paso Bible Society—and visited three other auxiliaries for official purposes.

The rainy season of Texas embraces this month; hence my meetings and collections were adversely affected. I found, however, that the sales of the Scriptures at the respective depositories compare well with those of the previous year.

MISCELLANEOUS.

SOME FIGURES.

A careful observer, who takes a personal interest in distributing the Scriptures, has called attention to the fact that on the 1st of October last the joint circulation of volumes of the Bible by the British and Foreign and the American Bible Societies had just passed the round number of *two hundred million copies*. The two Societies, founded one in 1804 and the other in 1816, have an average age of eighty four years, and their aggregate receipts from the beginning are computed to be \$84,000,000.

He further states that the average age of four Societies, the two above mentioned, the London Re-

ligious Tract Society, and the American Tract Society, is eighty-three years, and that within the nineteenth century their united receipts amounted to \$140,000,000.

These sums have been expended in diffusing throughout the world, by means of the printed page, a knowledge of Christian truth. Who can compute the results, whether already garnered or yet to be secured?

THE Bible is a book to be read quietly if possible, thoughtfully, and with desires Godward for the illumination of the Holy Spirit, every day. It is the source of spiritual strength, the divine manna for the soul. It is the guide of our steps, the lamp for our path, provided by the Creator of our souls. It gives peace, serenity, so necessary to the proper performance of duty. It contains the highest knowledge and wisdom and makes men intelligent and sagacious as no other book does or can. It is the strong consolation of men in a world where divine discipline is administered; where loss, sorrow, sickness, and death are constantly present. Clear seeing and right thinking, and lofty ideas and desires, are promoted by the Bible. Read every day in faith and love, as a message from God to the reader, as a little child reads a beloved father's letter, it will give all that it promises.—*Christian Intelligencer*.

THE organic unity of the Scriptures proves them the product of one Eternal Mind. They are so united that we cannot believe one part without believing the whole. We cannot believe the law without believing the prophets. We cannot believe the prophets without believing Christ. We cannot believe Christ without believing the apostles. The whole book is of supreme authority, for one being reveals himself through it all; one mind teaches through it all; one heart throbs through it all; one will commands through it all; and that being, that mind, that heart, that will is the being, the mind, the heart, the will of God, the only One, making of these many writings one book, *the* book, the written word of God, and therefore of supreme authority.—*Rev. N. Seaver*.

[For the Bible Society Record.]

PSALM CXIX.

Vv. 1-8.

How happy, Lord, are they
Who walk the perfect way,
And never from Thy law depart!
Yea, blest are they indeed
Who all Thy precepts heed,
And seek thee, Lord, with all their heart.

Thou hast commanded, Lord,
That we observe Thy word,
And keep Thy precepts there proclaimed.
O that my daily ways
Were fixed to live Thy praise,
Then should I never be ashamed.

I will give thanks to Thee,
With heart upright and free,
When I Thy righteous judgments learn.
Thy statutes I'll observe,
Nor from them ever swerve,
Ne'er, Lord, from me in anger turn.

EDWARD A. COLLIER.

Kinderhook, N. Y.

BIBLE SOCIETY RECORD.

NEW YORK, November 15, 1894.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, November 1st, 1894, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious services were conducted by Secretary Gilman.

The Committee appointed to prepare a minute concerning the late Charles J. Baker, Esq., of Maryland, presented their report, which was unanimously adopted.

Communications were presented from numerous foreign correspondents: among others, from Rev. Mr. Loomis, of Yokohama, expressing the hope that on and after October 20th American residents in Japan, as well as British, will have permission to visit all parts of the country without the restrictions which have hitherto prevailed; from Mr. Hykes, of Shanghai, giving an account of a large distribution of Scriptures at the triennial examination in Nanking, and speaking of many obstacles to the general work arising from the war; from Mr. Carrington, of Bangkok, with an account of his experiences on a tour for forty-five days in the interior of Siam; from Mr. Penzotti, of Guatemala, mentioning the death of a colporteur in Costa Rica; from Mr. Prince, of St. Petersburg, with some account of Golubeff's work in the Amoor region; from Mr. Norwood, of Venezuela, telling of his arrest and temporary imprisonment at Valera; and from Dr. Laffin, of Batanga, West Africa, expressing the satisfaction of his associates in receiving a supply of Scriptures in the Benga language.

On recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions were made to the value of about \$869.

The issues from the Bible House in October were 91,842 volumes; issues since April 1st, 553,742 volumes.

CHARLES J. BAKER.

The following minute was adopted by the Board of Managers at its meeting on the 1st of November:

Charles J. Baker, Esq., died at Athol, his country seat, in the suburbs of the city of Baltimore, Maryland, on the 23d day of September, 1894, in the 74th year of his age. His life was spent in or near the city where his father also had lived and died. His more pronounced Christian life began while he was an under-graduate in Dickinson College, and for more than half a century the sterling qualities of his character were manifested in extensive business enterprises, in municipal affairs, and especially in benevolent and philanthropic institutions. It may be

truthfully affirmed of him that he was "diligent in business, fervent in spirit, serving the Lord," and as truthfully that he was ever "distributing to the necessity of saints and given to hospitality."

For more than thirty years he was identified with the management of the Maryland Bible Society, and in March, 1892, he was elected a Vice-President of the American Bible Society. His interest in this institution, manifested in many ways, found gratifying expression in his gift to its library of a rare, illuminated manuscript copy of the Latin Bible belonging to the fourteenth century. His love for the Holy Scriptures was profound. He made them his guide during the years when secular cares and responsibilities were multiplied and burdensome. When days of impaired health were appointed to him he leaned upon their promises, and he passed away with inspired words upon his lips.

The Managers of the Society place this expression of their appreciation upon their minutes, and direct that it be published in the *Bible Society Record*, and that a copy of the same be forwarded to the family of Mr. Baker.

Deceased Directors.

Rev. Andrew P. Happer, D.D., Wooster, Ohio.
Rev. Samuel D. Alexander, D.D., New York.

Deceased Members.

Rev. George E. Chapman, Worcester, Mass.
Rev. Charles Minnigerode, D.D., Alexandria, Va.
Rev. Thomas Bottomly, Hopkinsville, Ky.
Rev. W. W. Mandeville, Webster, N. Y.
Rev. Grindall Reynolds, D.D., Concord, Mass.
Rev. Burtis Judd, South Framingham, Mass.
Rev. Ebenezer H. Snowden, Wilkesbarre, Pa.
Rev. B. S. Arey, Lewiston, Me.
Rev. George Hollis, Brooklyn, N. Y.
Rev. Thomas Carter, Boonton, N. J.
David A. Allen, Salem, Ohio.
Samuel C. Wildman, Danbury, Conn.

Mrs. M. H. A. Mann, Hurley, S. Dak.
Mrs. Mary B. Sheddan, Bly thebourne, N. Y.
Mrs. E. V. Filkins, Berne, N. Y.
William D. Condit, Pataskala, Ohio.
Joseph Graydon, New York.
David James, Racine, Wis.
Evan R. Evans, Racine, Wis.

Summary of District Superintendents' Reports for the month of September, 1894.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	152
Anniversaries attended.....	41
New Societies and Committees formed.....	6
Sermons and Addresses delivered for the Bible cause	291
Letters sent.....	2,433
Miles travelled on official duty.....	31,296
Donations and subscriptions secured for Bible cause	\$3,412 32

Summary of Bible Distribution in September by 16 Colporteurs and 18 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	327	463
Miles travelled.....	3,964	3,072
Families visited by them.....	5,760	11,027
Families found without a copy of Scriptures	905	1 029
Families supplied by sale or gift.....	588	721
Destitute individuals supplied in addition.	373	405
Number of books sold.....	1,978	968
Value of books sold.....	\$693 46	\$429 62
Number of books distributed gratuitously.	597	1,413
Value of books distributed gratuitously...	\$125 99	\$275 77
Contributions received.....	\$17 95	\$571 87

Summary of 47 Annual Reports of Auxiliary Societies, received in October, 1894.

Receipts from sales in twelve months.....	\$2,639 52
Receipts from collections and donations.....	1,139 41
Paid American Bible Society on book account....	2,294 61
Paid American Bible Society on donation account...	475 07
Expended on their own fields.....	774 12
Value of books donated.....	122 17
Value of stock on hand at date.....	3,379 13
No. of these auxiliaries reporting general operations	
Collecting and distributing Agents employed.....	5
Families visited by them.....	2,114
Families found destitute.....	165
Destitute families supplied.....	138
Destitute individuals supplied in addition.....	128
Sabbath and other schools supplied.....	1

RECEIPTS IN OCTOBER, 1894.

LEGACIES.

Ashmead, Clara B., late of Germantown, Pa.....	\$1,750 00
Chamberlain, Mary C., late of Homer, N. Y.....	501 00
Dowd, Wm. H., late of Madison, Ct.,	4,800 00
Davis, Rev. J. G., late of Amherst, N. H.....	100 00
Remsen, Mary E., late of Wappinger's Falls, N. Y.....	1,040 00
Voorhis, Ann, late of New York.....	551 11
	\$11,701 11

GIFTS FROM INDIVIDUALS.

Alexander, Mrs. A. H., Beresford, Fla.	\$5 00
A. B. S., Stoughton, Wis.....	1 00
Backus, Ella F., Schenectady, N. Y.,	4 00
Children of Spencer, Ia.....	2 45
" " Medlapolis, Ia.....	5 41
" " Jefferson, Ia.....	1 53
" " Sibley, Ia.....	1 62
Contributions from Nestorians, Persia.....	2 70
Contributions through Levant Agency, Turkey.....	48 71
Children's gift, "Mrs. Beans," Vanham, Texas.....	1 70

Crawford, Miss Rebecca A., Newark, Del.....	\$40 00
Collections by Colporteurs.....	17 95
Dorman, Mrs. M. E., Princeton, Minn.	32
Dodd, L. B.....	2 00
Evans, Mrs. A. D., Ark.....	5 50
Houck, William, West Richmondville, N. Y.....	180 00
Member of Presbyterian Church, Cambridge, N. Y.....	1 00
Selby, J. B., Sunset, Ky.....	5 00
Smith, C. W., Atlanta, Ga.....	5 00
Whittaker, Rev. J. A., Granville, N. Y.....	1 00
Y. P. S. C. E., Somers, N. Y.....	1 00
	\$332 94

CHURCH COLLECTIONS.

ALABAMA.	
Mt. Nebo, Cumberland Pres. Ch.....	\$1 00
CALIFORNIA.	
California Conf., Meth. Ep. Ch.....	103 00
" Ger. Conf., Meth. Ep. Ch.....	22 50
Danish and Norwegian Northwest Mission, Meth. Ep. Conf.....	12 35
COLORADO.	
Denver, Central Pres. Ch.....	43 66
Quinta, Presb. Ch.....	50

CONNECTICUT.	
New London, First Church of Christ.	\$3 74
GEORGIA.	
Eastman Dist. Conf., Meth. Ep. Ch. South.....	20
Hephzibah Circuit, Meth. Ep. Ch. South.....	5 00
Jonesboro, Pres. Ch.....	2 00
Lloyd's, Pres. Ch.....	2 00
IDAHO.	
Idaho Conf., Meth. Ep. Ch.....	13 00
ILLINOIS.	
Illinois Conf., Meth. Ep. Ch.....	119 00
Lake View, First Pres. Ch.....	5 60
Mechanicsburg, Christian Ch.....	1 37
" Meth. Ep. Ch.....	1 62
Moline, Meth. Ep. Ch.....	23 00
Northwest Swedish Conf., M. E. Ch.....	14 00
Southern Illinois Conf., Meth. Ep. Ch.	19 00
INDIANA.	
Northwest Indiana Conf., M. E. Ch.....	182 00
Southeast " " " "	40 00
IOWA.	
Iowa Conf., Meth. Ep. Ch.....	185 00
Northwest Iowa Conf., M. E. Ch.....	226 00
KANSAS.	
Lawrence, German Meth. Ep. Ch.....	2 60

KENTUCKY.		PENNSYLVANIA.		Credited as Donation on Account.	
<i>Caldwell, C. P. Ch.</i>	\$2 00	Martinsburg & Woodbury Charge,		Emmet Co., Mich.....	\$0 16
Kentucky Conf., Meth. Ep. Ch. South	20 25	Meth. Ep. Ch.	\$1 00	Fordyce, Ark.....	7 00
" " Meth. Ep. Ch.	15 00	<i>Slaterville, Pres. Ch.</i>	5 00	Faulkner Co., Ark.....	\$5 00
" " Colored Meth. Ep. Ch.	6 88			Frontier, Ark.....	1 75
Louisville Conf., Meth. Ep. Ch. South	31 88			Fort Valley, Ga.....	7 40
MICHIGAN.		SOUTH CAROLINA.		Fulton and Hamilton Co.,	
Detroit Conf., Meth. Ep. Ch.	205 28	<i>Columbia, Second Pres. Ch.</i>	1 98	N. Y.	206 06
Michigan Conf., Meth. Ep. Ch.	400 00	<i>Maryesville, Pres. Ch.</i>	7 46	Freedom, Welsh, N. Y.	\$79 87
<i>Raisin, Pres. Ch.</i>	3 00	<i>Round O, Meth. Ep. Ch. South.</i> ...	3 45	Fayette Co., "Washington,"	
MASSACHUSETTS.		SOUTH DAKOTA.		Ohio.....	57 79
<i>East Longmeadow, Church in</i>	7 50	South Dakota Conf., Meth. Ep. Ch. ...	25 00	Greene Co., Iowa.....	27 11
MINNESOTA.		TENNESSEE.		Grant Co., Ind.....	50 21
<i>Arendahl, Norwegian Luth. Ch.</i>	14 24	<i>Dresden, Meth. Ep. Ch. South.</i>	4 50	Greenwood Co., Ks.....	11 45
" " North Branch Norwegian		East Tennessee Conf., Meth. Ep. Ch.	1 00	Greenup Co., Ky.....	4 85
Luth. Ch.	13 77	<i>Lynnvill, Pres. Ch.</i>	4 40	Gallatin Co., Mont.....	26 35
<i>Hutchinson, Danish Baptist Ch.</i>	5 05	<i>Memphis, Second Pres. Ch.</i>	11 50	Gloucester Co., N. J.	27 00
<i>Le Roy, Pres. Ch.</i>	5 94	TEXAS.		Grant Co., S. Dak.....	17 21
<i>Lanesboro, Pres. Ch.</i>	2 25	<i>Brookston, Pres. Ch.</i>	3 80	Houston Co., Ga.....	7 83
<i>Minneapolis, Highland Cong. Ch.</i>	6 90	<i>El Paso, Pres. Ch.</i>	4 10	Henry Co., Iowa.....	50 00
<i>Ostrander, Pres. Ch.</i>	1 22	Lovelady Circuit, Meth. Ep. Ch.	1 00	Hennepin Co., Minn.....	100 00
<i>Wangs, United Norwegian Luth. Ch.</i>	12 60	West Texas Conf., Meth. Ep. Ch.		Highlands, N. C.....	32 16
MISSISSIPPI.		South.....	1 00	Holland Patent, Welsh, N. Y.	4 15
<i>Brandon, Pres. Ch.</i>	5 55	WASHINGTON.		Hancock Co., Ohio.....	10 67
<i>Edwards, Churches in</i>	10 60	Pugets Sound Conf., Meth. Ep. Ch. ...	26 00	Highland Co., Ohio.....	18 86
<i>Galtman, " " " "</i>	8 50	WEST VIRGINIA.		Harrison Co., Texas.....	59 73
<i>Holy Springs, Meth. Ep. Ch. South.</i>	2 20	West Virginia Conf., Meth. Ep. Ch. ...	47 00	Henrietta Bible Committee,	
<i>Hazelhurst, Meth. and Pres. Chs.</i>	13 25	WISCONSIN.		Texas.....	50 00
<i>Starkville, Churches in</i>	5 00	<i>Ellsworth, Meth. Ep. Ch.</i>	64	Hood Co., Texas.....	40 45
MISSOURI.		<i>Menatha, Meth. Ep. Ch.</i>	2 25	Huntington & Vic., W. Va. .	51 93
<i>Fredericktown, Meth. Ep. Ch. South.</i>	50	<i>Pewaukee, Meth. Ep. Ch.</i>	1 00	Hardy Co., W. Va.....	16 43
<i>Gallatin, Meth. Ep. Ch. South.</i>	21 75	West Wisconsin Conf., Meth. Ep. Ch.	118 00	Idaho.....	16 95
Missouri Conf., Meth. Ep. Ch. South.	120 00	Wisconsin Conf., Meth. Ep. Ch.	243 41	Jackson Co., Ark.....	5 00
<i>New Hope, Pres. Ch.</i>	2 50		\$3,970 18	Jefferson Co., Ala.....	10 08
Southwest Missouri Conf., Meth. Ep.		AUXILIARY SOCIETIES.		Jackson Co., Ks.....	50 68
Ch. South.....	58 14	Credited Credited		Joplin, Mo.....	7 65
St. Louis Conf., Meth. Ep. Ch. South	30 00	as Donation on Account.		Jamestown & Vic., Ohio....	43 41
MONTANA.		Alabama.....	\$208 98	Kankakee Co., Ill.....	35 00
<i>Helena, First Pres. Ch.</i>	14 32	Apalachicola, Fla.....	9 01	Kandiyohi Co., Minn.....	10 24
North Montana Mission, M. E. Ch. ...	4 00	Alachua Co., Fla.....	13 92	Knoxville, Tenn.....	50 00
NEBRASKA.		Atlanta, Ga.....	41 12	La Fayette Co., Ark.....	4 40
<i>Ashland, Cong. Ch.</i>	5 10	Appleton, Minn.....	13 33	Lamar & Vic., Ark.....	12 05
<i>Blackbird Hills, Pres. Ch.</i>	2 76	Allen Co., Ohio.....	16 77	Longmont & Vic., Col.....	60 55
German Natl. Ep. Conf.....	12 60	Anderson Co., S. C.....	21 11	Loveland & Vic., Col.....	57 30
Northwest Nebraska Conf., M. E. Ch.	3 60	Abilene, Texas.....	77 61	Lenox & Vic., Iowa.....	18 20
NEVADA.		Bradley Co., Ark.....	11 50	Ligonier & Vic., Ind.....	23 01
Nevada Mission Conf., Meth. Ep. Ch.	21 00	Boulder Co., Col.....	47 65	Logan Co., Ky.....	20 86
NEW JERSEY.		Brooks Co., Ga.....	5 79	La Fayette Co., Miss.....	42 85
<i>Elizabeth, First Pres. Ch.</i>	77 04	Bardstown & Vic., Ky.....	\$25 00	Long Island, N. Y.....	
<i>Medford, Meth. Ep. Ch.</i>	70 00	Battle Creek, Mich.....	32 14	Lewis Co., N. Y.....	64 57
<i>Trenton, S. S. of First Pres. Ch.</i>	11 72	Bay Co., Mich.....	30 00	Lamar Co., Texas.....	8 70
NEW MEXICO.		Big Stone Co., Minn.....	21 57	Laramie Co., Wyo.....	21 40
<i>Albuquerque, Spanish Mission Ch.</i>	18 00	Brown Co., Minn.....	5 00	Lewis Co., W. Va.....	15 50
New Mexico English Mission, Meth.		Bates Co., Mo.....	12 15	Mitchell Co., Ga.....	32 08
Ep. Ch.	21 00	Burke Co., N. C.....	21 25	Macon (Bibb Co.), Ga.....	7 00
NEW YORK.		Boone Co., Neb.....	5 35	Malaska Co., Iowa.....	27 45
<i>Breakabeen, Ref'd Ch.</i>	3 50	Bergen Co., N. J.....	50 00	Monona Co., Iowa.....	12 00
<i>Binghampton, Chenango St. Meth.</i>		Central, Ark.....	18 20	Mason Co., Ill.....	53
Ep. Ch.	5 00	Cleveland Co., Ark.....	2 70	Marion Co. (North), Ks.....	2 60
<i>Cortland, First Pres. Ch.</i>	2 40	California.....	500 00	Mahlenburg Co., Ky.....	30 00
Central New York Conf., Meth. Ep.		Covington & Vic., Ga.....	22 27	Mocksville Bible Commit-	
Ch.....	340 00	Clayton Co., Ga.....	14 05	tee, N. C.....	15 00
<i>Fort Miller, Ref'd Ch.</i>	2 40	Clay Co., Iowa.....	5 00	Memphis and Shelby Co.,	
Genesee Conf., Meth. Ep. Ch.	255 00	Cerro Gordo Co., Iowa.....	1 80	Tenn.....	25 20
<i>Lockport, First Pres. Ch.</i>	55 97	Cumberland Co., Ill.....	8 10	McCracken Co., Ky.....	35 40
<i>Moriah, Meth. Ep. and Cong. Chs.</i> ...	7 00	Cloud Co., Ks.....	10 00	McLean Co., Ill.....	35 00
<i>New York, First Pres. Ch.</i>	296 93	Clarke Co., Ky.....	128 94	New York, N. Y.....	5,000
<i>Pelham Manor, Huguenot Mem'l Ch.</i>	21 17	Christian Co., Ky.....	2 20	Nolan Co., Texas.....	20 85
<i>Spraker's, Ref'd Ch.</i>	1 10	Chippewa Co., Minn.....	13 57	Osceola Co., Iowa.....	28 07
NORTH CAROLINA.		Carroll Co., Mo.....	22 74	Ossage City and Peterboro	
North Carolina Conf., Meth. Ep. Ch.	16 00	Cass Co., Mo.....	36 20	Welsh, Ks.....	7 55
<i>Tarboro, Meth. Ep. Ch. South.</i>	3 00	Columbia Co., N. Y.....	91 42	Ottawa Co., Mich.....	13 05
<i>Taylorsville, Meth. Ep. Ch. South.</i> ...	2 60	Carroll Co., Ohio.....	4 00	Otoe Co., Neb.....	25 69
<i>Wilmington, St. Andrew's Pres. Ch.</i> ...	19 23	Crawford Bible Committee,		Oberlin, Ohio.....	170 61
" " First Pres. Ch.	1 00	Texas.....	27 80	Oregon.....	89 20
OHIO.		Callahan Co., Texas.....	49 00	Pratt Mines, Ala.....	2 45
<i>Willoughby, Pres. Ch.</i>	3 00	Dalton, Ga.....	3 00	Polk Co., Iowa.....	85 00
OKLAHOMA TERRITORY.		De Kalb Co., Ind.....	20 00	Peoria Co., Ill.....	16 00
Oklahoma Conf., Meth. Ep. Ch.	11 25	Douglas Co., Ks.....	13 62	Pascalle Co., N. J.....	100 00
OREGON.		Denison, Ks.....	30 00	Pennsylvania.....	1,100 00
North Pacific German Mission, Meth.		Dade Co., Mo.....	11 95	Rockville, Ct.....	30 00
Ep. Ch.	8 00	Deer Lodge Co., Mont.....	35 00	Randolph Co., Ga.....	24 22
Oregon Conf., Meth. Ep. Ch.	39 41	Durham, N. C.....	63 12	Ringgold Co., Iowa.....	16 98
		Delaware Co., N. Y.....	25 62	Randolph Co., Ind.....	58 21
		Dublin, Texas.....	40 70	Ramsey Co., Minn.....	225 62
		Evans, Col.....	30 00	Redwood Co., Minn.....	17 95
		Edwards Co., Ks.....	15 20	Rockland Co., N. Y.....	30 00
				Red Hook, N. Y.....	57 71
				Ritchie Co., W. Va.....	43 00
				Saline Co., Ark.....	5 00

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		
Southern California.....		\$115 80	Ulster Co., N. Y.....	\$1 80	\$50 00	Corbin, Rev. J. F., El Paso, Texas...	\$8 50
Sumter Co., Ga.....		29 06	Utica & Vic., Welsh, N. Y..		4 50	Evans, Rev. J. T., Dist. Supt., Minn..	14 50
Steuben Co., Ind.....		42 25	Volusia Co., Fla.....		20 56	Jackson, A., Yazoo City, Miss.....	6 00
Smith Centre, Ks.....		21 20	Virginia.....		200 00	Lockwood, Rev. J. H., Dist. Supt.,	
Scott Co., Ky.....	\$88 06		Vermont.....	260 00	591 81	Ks.....	5 00
Southwestern, La.....		38 78	Weld Co., Col.....		48 26	Law, Rev. Thos. H., Dist. Supt., S. C.	46 33
Sault De Ste Marie, Mich...		25 87	Will Co., Ill.....	40 00	72 63	Mead, Rev. A. J., Dist. Supt., Wis....	41 50
Swift Co., Minn.....		6 72	Winnebago Co., Ill.	250 00	130 00	Myers, Rev. H. P., Dist. Supt., Ga....	6 70
St. Louis, Mo.....		20 12	Whitley Co., Ky.....		11 53	McNabb, Rev. N. B., Huntington,	
Schenectady Co., N. Y.....		150 00	Winona, Miss.....		52 85	Ark.....	13 15
Saratoga Co., N. Y.....		29 45	Washington Co., N. Y.....	75 04	48 63	Nind, George B., New Bedford, Mass.	3 55
Scranton, Welsh, Pa.....		3 18	Westchester Co., N. Y.....	500 09		Presbyterian Board of Publication &	
Southwestern Washington..		4 50	Wayne Township, Ohio.....	17 73	15 27	S. S. Work, Philadelphia, Pa.....	5 58
Talladega Co., Ala.....		23 72	Wood Co., Ohio.....		23 75	Petro, John, South Norwalk, Ct.....	10 20
Thomas Co., Ga.....		7 66	Waxhaw & Shiloh, S. C....	30 00		Wainwright, Rev. G. W., Dist. Supt.,	
Taylor Co., Iowa.....	21 32	6 25	Yellow Springs & Huroro,		9 87	Neb.....	5 40
Tazewell Co., Ill.....		25 50	Iowa.....	\$6,912 74	\$7,848 89		\$14 16
Todd Co., Minn.....		5 00					
Table Rock & Vic., Neb.....		6 75					
Tompkins Co., N. Y.....		20 00					
Tipton Co., Tenn.....		35 37					
Temple, Tex.....		39 22					
Union Co., Ill.....		5 00					

RETURNS FROM BOOKS DONATED.
Bond, Rev. H. P., Dist. Supt., Mo..... \$7 75

FOREIGN AGENCIES.	
Cuba Agency.....	\$105 40
Levant Agency.....	6,185 16
Persia Agency.....	632 67

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collec- tions.	Gifts from Aux- iliaries.	Gifts from Indi- viduals.	From Sales of Books Donated.	Sales reported by Colpor- teurs.	Income from Perpetual Trust Funds.	Sales re- ported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellane- ous.	Total Transfers.	Total Cash.
Cash	11,701 11	3,970 18	6,912 74	332 94	174 16	693 86	2,108 82	7,573 23	....	....	\$	\$
Transfers.....	....	....	429 00	....	....	125 99	....	....	....	....	554 99	33,467 04
From Auxiliaries.....											413 69	7,848 89
" The Trade.....											38 70	2,724 33
" Rents.....												1,632 16
" Interest on Available Funds.....												106 18
" Income Subject to Life Interest.....												406 96
" Electric Light.....												219 00
" Burr Legacy Income.....											17 08	
" Trust Funds—Fitch Shepard Bible Fund.....												161 69
" British & Foreign Bible Society.....											754 01	
" Exchange Account.....											12,200 00	
From Depository:												
Value Books Issued.....											22,202 86	
Retail Sales.....											432 77	2,193 26
Sundries.....											9 56	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash.....	.....	.....	477 91	.....	.....	.....	477
Transfers.....	21,849 83	198 00	.....	631 13	5,061 11	.....	27,740 07
Total Transfers.....							64,358 73
" Cash Receipts.....							49,237 42
Cash Balance from September, 1894.							13,188 61

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$62,426 03

MISCELLANEOUS.

Retail Sales.....	\$2,193 26
Trade ".....	2,734 33
Sales by Colportage.....	693 86
Rentals.....	1,632 16
Sales of Waste Materials.....	477 91
Fitch Shepard Bible Fund.....	161 69
Income from Trust Funds.....	2,108 82
" Available Funds.....	106 18
" subject to Life Interest.....	406 96
Electric Light.....	219 00
	\$10,724 17

Total Receipts..... \$49,287 42

COLUMBIAN EXPOSITION.
The special donations received by the Society for the Columbian Exposition between December, 1891, and January, 1893, amounted in the aggregate to \$2,370 01. The names of the several contributors and the amounts of

their generous gifts have not yet appeared in the <i>Record</i> , but are now published, as follows:	
Alexander J. Bruen, New York.....	\$1,000 00
Wm. E. Dodge, New York.....	500 00
T. G. Sellow, New York.....	250 00
Rev. E. G. Smith, Princeton, Ill.....	75 00
"A Friend," Montrose, Pa.....	50 00
Johnson Co. Bible Society, Iowa.....	50 00
"L," Schenectady, N. Y.....	50 00
Mrs. Julia E. Aycrigg, Passaic, N. J.....	50 00
New Castle Female Bible Society, Delaware.....	50 40
Galion Bible Society, Ohio.....	35 95
Congregational Church, Princeton, Ill.....	30 00
"A Friend," Princeton, Ill.....	25 00
Rock Island Co. Bible Society, Ill.....	25 00
Rev. P. C. Hetzler, Salem, Oregon.....	20 00
Members of Verona Sunday School, Minn.....	13 00
S. W. Slaughter, Waverly, N. Y.....	10 00
Mrs. Elizabeth Grigg, Chicago, Ill.....	10 00
Washington Co. Bible Society, Ill.....	10 00
Hubbard, Mrs. L. H., Oberlin, Ohio.....	5 00
Roberts, J. V. Weldon, Col.....	5 00
J. B. Spratt, Sharpsburg, Ky.....	\$5 00
Wm. Call Fisher, Mellenville, N. Y.....	5 00
H. Kindermann, Monroe, La.....	5 00
Mrs. M. G. Vogel, Chicago, Ill.....	5 00
G. C. Kellogg, Fiskilwa, Ill.....	3 00
Mrs. S. M. Sanford, Erie, Pa.....	2 50
Miss Laura G. Sanford, Erie, Pa.....	2 50
Z. M. Ewing, Pulaski, Tenn.....	2 50
Congregational Church at New Lebanon, N. Y.....	2 47
J. F. Grunkan, Milwaukee, Wis.....	2 00
Rev. Thos. E. Hughes, Courtland, Minn.....	2 00
Through Levant Agency, Turkey.....	2 00
Mrs. J. H. Clark, Springfield, Mass.....	1 00
Mrs. Cornelia Spencer, Chapel Hill, N. C.....	1 00
Mrs. H. E. Noxon, Noxon, N. Y.....	1 00
Deborah S. Thayer, Brookton, Mass.....	1 00
Miss F. A. Lewis, Elizabeth, N. J.....	1 00
"A Friend," Salem, Ohio.....	1 00
C. Shedd, Granville, Ohio.....	1 00
Sundry items.....	60 09
	\$2,370 01

FOR OCTOBER, 1894.

DISBURSEMENTS FOR BENEVOLENT ACCOUNT.

	District Supts' Salaries and Expenses.	Colporteurs' Salaries and Expenses.	Foreign Agencies.	Grants to Missionary & other Societies.	B. S. Record.	Miscellaneous.	BIBLES.				Total Transfers.	Total Cash.
							To Colportage.	To Foreign Agencies.	To Life Members.	Donated.		
Cash.....	3,119 59	540 54	9,026 21	....	133 33	90 72	....	....	....	....	\$ 17,614 99	\$ 12,850 19
Transfers...	....	....	12,200 00	....	372 42	....	541 02	2,297 13	498 96	1,705 46	17,614 99	
Auxiliaries—Value of Books Supplied, &c.....											12,559 97	85
The Trade— " " " ".....											3,959 45	
Books for the Blind on Account of Burr Legacy Income.....											101 61	4,796 97
Bible House Expenses.....												2,527 39
General Salaries and Expenses.....											248 20	813 02
Interest on Life Investment.....												7,353 93
Exchange Account.....												11 69
Trust Funds Invested—Fitch Shepard Bible Fund.....												139 25
Macdougall Street House.....												43 07
Electric Light Supplies.....											5,259 11	
Electrotype Plates.....												
For Depository:											21,319 83	422 67
Books from Bindery.....											109 53	
Boxes, Cartage, and Postage.....											698 63	
Value Books Returned.....											1,957 41	908 10
Value Books Purchased.....												
Discount on Sales.....												
Salaries and Expenses.....												

DISBURSEMENTS FOR MANUFACTURING ACCOUNT.

	Wages.	Material.	Manufacturing, Repairs and Expenses.	Rent of Manufactory.	Machinery and Tools.	
Cash.....	13,143 45	6,998 38	35 80	.....	4 13	20,181 76
Transfers.....	.....	.....	.....	.....	.....
Total Transfers.....						64,358 73
" Cash Disbursements.....						50,049 09
Cash Balance forward to November, 1894.....						12,376 94

N. B.—The amounts in *ITALIC* type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each. \$62,423 03

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